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PROTEST OF ALIIS BEING FORMULATED

Queen Liluokalani and Mrs. Theresa Wilcox.

lands of Hawaii has loomed upon the blue horizon in the form of Mrs. Emma DeFries. Mrs. DeFries, it is understood, is having her representations put into form for forwarding father-in-law of Kalimakahilinulamacto Washington, where she hopes to have the attention of Congress called to them. This is the third claimant, nea, first wife of Liloa and Imarkalani, the first being Queen Liliuokalani, and the second, Mrs. Theresa Wilcox.

During the past eight months Mrs. DeFries has urged her claims to royal | hamehanui, genealogy and shows a family tree in which she is represented as having descended from a king of Maui and a king of Hawaii. Mrs. DeFries herself is the daughter of Rev. Mr. Kanoa, an Hawaiian missionary to Micronesia. She was born in the South Seas. The Hawaii for some time past, and after Liliuokalani was unsuccessful in her efforts to obtain recognition from Congress to her alleged rights in the premises, Mrs. Wilcox announced that she, too, was of royal lineage, and laid siege to Congress to obtain monetary returns for the valuable lands.

Mrs. DeFries published a long genea logy in February of this year in which she stated she was born on Strong's Island, January 20, 1856. She alleged that her forefathers on her mother side were from the royal house of Kakae and his brother, Kaalaneo. According to authorities on the Hawaiian family trees, if this were true, then, according to the tracings of family history for generations back, even before the time of Kamehameha I, then Mrs. DeFries would be correct in her claims to blue blood. There are a number of chiefesses in

Honolulu, who declare unreservedly that Mrs. DeFries cannot trace her lineage through Kaalaneo, and therefore they will compile a formal protest which will also be forwarded to Washington to be filed with the claim. It is a well understood fact that few races treasure noble descent more than the Hawaiians, every well-born Hawallan leaving a long genealogical list somewhere among the heirlooms of the family. The old aliis, who, since the downfall of the monarchy, have secluded themselves in proud retirement, looked upon these claims with scorn. No one dared to assail them in their exalted positions, the new pretenders dared not even aspire to claim for themselves anything like the amount of blue blood as the real descendants of the highest chiefs. Before the time of Kalakaua, such claimants never flourished, but when the merry monarch came to the throne a new nobility vas created upon which the proud old allis looked with disdain. This was the time when people with strings of genealogy attached to their names began delving into the past the result being a number of genealogies with a king to start with.

According to Mrs. DeFries' genealogy she claims to be descended from Kekaulike, king of Maui, and Kekuiapoiwanui; their issue was Kamehamehanui (k.), Kalola (w.) and Kaleikiii; Kalola married Kaleiopui, whose issue was Kiwalao; Kalola married a second time, Keowakalanikupuapaikalaninui, whose issue was Lillkanui, who married Kiwalao. Kalola's first husband, Kaleiopui, was said to be a grandson of Keaweikekahialilokamohu, king of Hawaii. The issue from the marriage of Lillhanui and Kiwalao was Keopuolani, also known as Kalanikauikaalaneo. She married first, Lumahei hei, there being no issue from this marriage. She afterwards married Kamehameha I, whose descendants wer Kamehameha II and Kamehameha III, and Nahienaena (w.), the latter having died without leaving any living is-Mrs. DeFries has laid stress on the fact that she is descended from Kalanikauikaalaneo; her descendants by Kamehameha I were the two kings who sat upon the throne of Hawaii; there was no issue, acording to known genealogies of the marriage of Kalani-kauikaalaneo and Lumaheihei. At this point the genealogies of Mrs. DeFries and those of the chiefesses who claim to be in absolute possession of the facts, differ materially,

It is a question which is uprooting the family traditions, and no gathering complete where the various genealogies of various people are called up and made the source of general conversation. There is a division in Hawaiian circles as to the correctness of the genealogies which Mrs. DeFries has made public. Mrs. DeFries own statement as to her ancestry is given as follows:

Kauhiakama and his brother Keumikalakanaehuakama and their sisters Unuilaikaahumanumu and Kauanoholani were married in ancient style; two double canoes were dressed with royal puloulou alii, which were newly made for the occasion. To acknowledge their relationship before landing, they ex-changed feather cloaks, and the two drums Hawea and Opuku beat loudly t the sacred ceremony, and tabu ahas fell to the ground to recognize them By this marriage they had four children-Piilanikapunujaehu, Kauakahiacua, Kaikilaninuiahumanu and Kamaalewanui. Piilanikaounulaehu was married to the son of Kauhiakama, His name was Kauloaiwikamalkeahiennenanuiachu, and his sister was Pilpii-Awalao and Kalanikauikikilokalaniasul. After the death of Knulli, Klwato, the father of Killoulaninulamaman, the head of his son-in-law. He claimed promptly attended to by telephoning that he was not her equal. The daugh-

relating of this took refuge with street, near Hawalian Hotel.

their retinues and other high chief; from Waihee, and fled over Laniliti Kaanapali district.

In due time she and her retinue reurned to Maui, as she loved the place of her birth. Her joy was completed when she had a son. His name was Kapakahili, or Luahiwanuiaehu; she ook her infant son and all her retainers to meet her husband, in Kaanapall, and there she died and her remains steam, tunnel, bridges, buildings, highways, foundations, piers, wharves, etc. were brought back to Maui for burial. Kapakahilinuiamamao, or Luahiwanuiaehu, grew up under the care of Kame namehakauokoa. His affable manners affection among his people on Maui, gained their confidence. Peace and orler was again established on Maui by Kalanikupule's engaging him as his aid and counsellor. He was married twice. By the first marriage he had twins their names were Lilinoe and Kilioulani II. By the second marriage a son was born, whose name was Kalimakahilinulamamao. His first wife was Maheha Kapulikoliko, and his second wife Luhinenui, daughter of Hao and Kailipakalua. These two wives were only hildren when the famous warrior maried them. He died at the battle of Kokomo, where he fought Kamehameha I. The latter was victorious and the road to Wailuku was left open to Kamehameha I. He was very power-New Claimant Will Contest With ful, and, demanding in a right way, his retainers loved him and worshipped im. His remains were attended to by he orders of Kamehameha I, and special court met to decide where the body was to be placed. They decided to send it over by water or sea to Puna, by night on a large canoe, Waa NOTHER claimant to the crown Kaulua, which he inherited from his great-grandfathers. His body was left to his only son under adoption by Uahinui, a high chiefess in Puna. Uahinui had a son by the name of Kaleikahua. His son afterward became the

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mao. He married Wahinelopea, and

their issue was Kaholopeamakawalu-

and by this marriage they had thirteen

children; all but two survived them-

a son and a daughter. The son's name

is Samuel Alexander; Liholiho, Kame-

Imaikalani and Mrs. Emma A. K. K

DeFries; she married Henry Howard

Kapakahilinuiamamao

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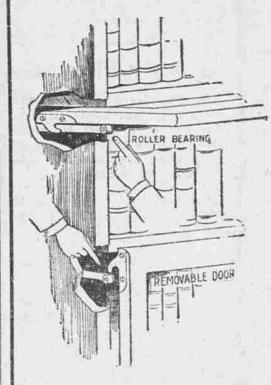
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